

Internalization of Peace Value through Religious Education

Sociological Review on Chinese Muslim Family in Manado

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Keywords: internalization, peace, religious education.

Abstract: This study discusses the internalization of the peace value through religious education using family sociological review. The focus of this study is about how the family relationship in Chinese Muslim family is and how to internalize the value of peace of the Chinese Muslim family in Manado. The study aims to know the family relationship in Chinese Muslim family and to know the process of internalization of the peace value in Chinese Muslim family in Manado. This study is a descriptive qualitative research with observation, interview, and documentation as its data collection techniques. Data analysis of this research was using three activities flow; data reduction, data display, and conclusion. The results indicated that relation of Islamic family members in Chinese family is relatively more distant with their extended family than other family members with other religions. However, interaction in the family is still intact especially in family social activities with mutual respects to each other's beliefs. The internalization of the value of peace through religious education in Chinese Muslim family is done through worship, advice and examples of religious values in the family environment, religious education at school, and socialization in community activities.

1 INTRODUCTION

In historical reviews, Indonesian society has been living in a diverse and plural environment. The plurality can be seen in language, social structure, religious traditions and noble values adopted. According to archaeologists, this diversity is manifested in three aspects of life; in which are technology, social and religious organization (Iqbal, 2014). In the aspect of religious life, diversity is seen from one's belief. This can be in form of worship or rituals, wardrobe or specific wardrobe, as well as the distinctiveness of religion that gives the symbol of the heterogeneity in Indonesian society.

Geertz as quoted by Iqbal (2014) argues that Indonesia is a country where the cultural of three millennia is flowing. Cultures that flow in Indonesia are India, china, middle east and Europe. This incoming culture is identified from the communities in some regions in Indonesia such as the Muslim communities which spread almost evenly throughout the archipelago with the majority of communities on Java and Sumatra Island. Hindu community in Bali, China in Surabaya, Semarang and some other

communities in other areas as well as Minahasa and Ambon which is dominated by Protestant and Catholic Christian communities in Flores, Nusa Tenggara. Based on that fact, Indonesia is known as Mega Cultural diversity or a country with a huge diversity of cultures including Chinese ethnic.

Chinese Ethnic and Islam have a close relationship. In the historical record, Islam in China began in the Tang dynasty (618-907 AD), where Arabs and Persian merchants came to China with a quite rising numbers. For 147 years (651-798 AD) Arab country known as "Tashi" sent messengers to China more than thirty-seven times (Tien Ying Ma, 1979). The development of Islam in China continued during the Song dynasty (960-1279 AD), Yuan Dynasty (1279-1368 AD), Ming Dynasty (1368-1644 AD), Qing Dynasty (1644-1911 AD), Nationalist Republic (1911-1949 AD), And the people's republic of China (1948-present). China has a religious diversity and they are manage to handle that diversity in a harmonious and peaceful life in society interaction, because they respect the differences and are able to live in harmony (harmony but difference, mutual appreciation and peaceful coexistence). In the

Jiguang study (2003) mentioned that the Taoist and Buddhist are the largest community, about 20 million people are Islam community, more than 20.3 million are Protestants community and 5 million are Catholics community.

In the context of Indonesia, especially in North Sulawesi as the area that became the reference of religious harmony, it is important to instill the values of peace in order to create a safe, peaceful and harmonious life in diversity situation. Understanding of the importance of peaceful values among religious people is intended to minimize the conflict between religious followers as fellow citizens. As in Manado, where the society consists of various adherents, the Protestant Christians as the majority, followed by Islam, Catholicism, Hinduism, Buddhism and Confucianism. There are also some tribes such as; Minahasa, Gorontalo, Sangihe and some tribal immigrants from several other areas including Chinese ethnic (*Tionghoa*). Therefore, understanding the value of peace in multi-religious societies is very important to maintain interaction relations between religious communities and to prevent the occurrence of religious conflict. One of the efforts that can be done is by the internalization of the peace value from the family environment as the first and main educational environment in fostering citizens who are tolerant and peace-loving. This study is considered important given the heterogeneous condition of Manado city with the increasingly mixed society in social life despite its ethnic, religions, and diversity. Therefore, this study raises the question of how to internalize the value of peace through religious education in the family in a sociology review of the *Tionghoa* or Chinese family in Manado. According to Geertz (Iqbal, 2014) Indonesia society has a wide range of social structures, such as Malay Polynesian systems in Kalimantan and Sulawesi, provincial capitals of both small and metropolitan cities with a variety of stratification systems or rules, social rules, customs and traditions and religious rules adopted and held firm by the people of Indonesia. This also applies in the city of Manado which became the gathering place of Chinese community. Chinese ethnic cultural interactions in northern Sulawesi have been around since the Han dynasty (206 BC-220). Minahasa tribes have a relationship with the Chinese (Sofyan Jimmy Yosadi in www.manadotribunnews.com). Interaction of Chinese immigrants in Manado began when the Europeans came to the land of Minahasa by bringing Chinese workers around 1523 Chinese settlement in Manado began in 1607. Minahasa interaction got

increased as the Chinese immigrants continue to flock to Manado.

The Chinese settlement in Manado is better known as the Chinese village (*Kampung Cina*). As a large community in Manado, Chinese citizens have religious symbols in the form of places of worship such as *Ban Hin Kiong Temple* as the first temple in Manado. In addition, there is also a Chinese school YokTjae (now Garuda School). In 1825, the population of Tionghoa in Manado was mostly engaged in business and trade. Many relics belong to Chinese ethnic who become schools, hospitals and offices for the public interest. This shows that Chinese citizens have a good relationship with the local people. (Sofyan Jimmy Yosadi, in www.suluthebat.com 3/2/2016).

Chinese migrants from China are usually called *Huaqiao* (*huakiao*) can be grouped into four groups, namely *Huashang* (Chinese traders), *Huagong* (workers, laborers and landless peasants, unemployed), *Huaqiao* (group of immigrants wishing to change their fate), and *Huayi*, Chinese descendants who have lived for a long time and gave birth in Indonesia.



Figure 1: Classification of Chinese migrant.

The majority of Tionghoa in Manado are *Huashang* and *Huayi*. They have been in Manado for many years As citizens, they have lived together in the diversity of religion, ethnicity, and culture. Many of the chinese family become Muslims and live in their communities harmoniously and peacefully.

2 LITERATURE REVIEW

2.1 Value Internalization Theory

In *Kamus Besar Bahasa Indonesia*, the word internalization is defined as appreciation of a doctrine, or a value so that it can be perceived as a belief and awareness of the truth of doctrine or values embodied in attitude and behavior (Departemen Pendidikan Nasional, 2008). According to Hakam

(2016), the process of internalization is an effort to bring something that originally exists in the external world into an internal property for either a person or an institution.

Bloom et al (1971) describes internalization as an incorporating something within the mind or body; adopting as one's own the ideas, practice, standard, or values of another person or society'. It is mean that the term internalization is the process by which an individual acquired an ideas, values, or belief, from external into internal life.

Thus, internalization is the process of entering or uniting something into the mind or body; adopting the idea of practice, standards or values to be part of oneself.

According to Hakam (2016), the process of value internalization can be conducted through value transformation stage, value transactions stage and value trans-internalization stage. The stage of value transformation is a process by which the educator informs favorable values and unfavorable values through verbal communication process. Thus, this process is just a process of knowledge transformation (cognitive) about a particular value. While transaction value stage is a process of value internalization through two-way communication between educators with learners on a reciprocal basis which is resulting in the process of interaction, this process allows the educator to influence the value of the learner through an example of the value being run (modeling); while the learners can also receive new values adjusted to his own value. Next, the trans-internalization stage is the process of internalization of value through a process that is not only verbal communication but also accompanied by personality communication showed by educators through example of role model, conditioning and the process of habituation to behave in accordance with the expected value. So, learners are invited to understand values, trained to apply values, get concrete examples in implementing values, familiarize and actualize values. In this context, the internalization of values includes the cognitive, affective and psychomotor field.

It was further stated that in order for a value to be properly internalized, there are several steps that can be done, namely: 1) Role modeling, where one can learn about a moral value and character through a model of someone who deserves to be an example, such as a teacher or parent to be a role model; 2) Habituation, which is a continuous process with the aim that a value becomes a habit; 3) Socialization, which is to convey moral values through lectures, advice, symbols that are reminded to keep doing good; 4) Building a moral motivation by exposing the

individual to a number of choices (both behavior and considerations) that are dilemmatic.

This concept is also in line with Lickona's (1992) view of the Component of Good Character that places Habit (habituation) as part of moral action. Similarly, Covey (2010) explains that the true character is formed from the habits of life. While Ulwan (2007) states that habituation and training is one of the main supporting education and one of the means in an effort to grow children's faith and rectify their moral.

Thus, internalization of value needs to be done by a process that encompasses all aspects of cognitive, affective and psychomotor. Such efforts also need to be supported by good moral attitudes from parents and teachers as role model behaviors. In addition, a good value needs to be constantly familiarized and socialized through lectures and advice and also encourage individuals to have high moral motivation in their lives.

2.2 Value of Peace

Peace is what all human beings hope in various parts of the world. In a global context, the United Nations (UN) in The 17 Sustainable Development Goals (2015) places peace as one of the universal agendas for the transformation of the new world by setting determination to encourage a peaceful, righteous and inclusive society that free from fear and violence. There is no sustainable development without peace and no peace without a sustainable development. (The United Nations, Transforming Our World: The 2030 Agenda for Sustainable Development Goals, the United Nations Summit, 2015).

According to Kartadinata (2015), peace is defined as an optimum condition of peace (state of being peace) which is dynamic and able to adapt adequately to environmental change. The meaning of peace is the condition of *being* which is formed from a process *becoming*. This view of Kartadinata places peace as a manifestation of the process. Peace is the result achieved from all the efforts undertaken. Harris (2004) says, 'Peace has different meanings within different cultures, as well as different connotations for the spheres in which peaceful processes are applied'. In other words, the meaning of 'peace' as a concept reflects the cultural context from which it emerges and in which it is used.

Islam itself comes from the word "*salaam*" which means peace; so that the study of Islam always enjoin and invite to peace, organize one's life peacefully. Islam as the majority religion in Indonesia has a clear concept of peace. The word "peace" (*salah-yuslihuu- islaah*) with various uses is contained in Al-Qur'an;

Surah Al-Baqarah / 2: 182, An-Nisaa / 4: 62 and 114, Al-Qashash / 28: 19, Al -Hujurat / 49: 9 -10. Most of the mentioned verses explain the importance of reconciling each other, creating peace, and prioritizing peace because peace is a matter of bringing people to the *ma'ruf* (good). This shows the need for a study of creating a peaceful life in a pluralistic life.

Atack (2009) says that peace studies is interdisciplinary and multi-disciplinary, and represents an amalgam of different academic approaches applied to its core problems of war and armed conflict. As such, peace studies does not have its own distinctive methodology, but relies on methodologies derived from other disciplines. Peace theory is still very much a compilation of theories and concepts derived from other disciplines, such as international relations, political science, sociology, philosophy and theology. According to Ajala (2003) who defines peace and tolerance education as the type of education that impacts in learners all norms, values and attitudes that can bring about a conducive environment for human living. Peaceful co-existence and religious tolerance begins with the individual and spreads to the family, school, community, nation, and to the global village.

The study of the theory of peace is very urgent given the very heterogeneous social conditions in Indonesia in terms of differences in ethnicity, religion, race and class. This distinction requires a structured effort to organize a safe, peaceful, and harmonious life, even in diversity. The diversity of Indonesian society also has an impact on the political, economic, socio-cultural, and religious aspects. Therefore, efforts to disseminate the values of peace need to be done in the family, school and social community.

2.3 Religious Education in the Family

Religious education, especially in Islam, always strives to cultivate a respectful attitude toward others' religious beliefs with clear principles and limits set out in the Qur'an. Islamic education advocates a tolerant attitude of life (*tasamuh*) by establishing a harmonious relationship in life with other people with different religions as long as it is not related to aspects of worship. This is what needs to be emphasized in the fostering of religious harmony in order to achieve peace and harmony of life in different religions, tribes, races and classes.

This is in accordance with the opinion of Ismail (2013) which states that the Qur'an normatively teaches the basic principles of pluralism in race,

ethnicity, or religion. Plurality in Islam is seen as *sunnatullah*. Islam therefore promotes tolerance, prohibits any form of religious coercion.

Similarly Effendi (1994) mentioned that in Islam, doing good deeds, especially creating peace is not only seen as a logical consequence of plural social facts, but actually more than that; it also seen as a religious teaching that contain the values of God and humanity. Therefore, defending freedom of religion to avoid a form of coercion of religion, and to recognize religious pluralism, and to respect it with which all are the prerequisites of a peaceful and harmonious life, is part of the Muslim world.

One of the ways to instill the values of peace is through religious education as a means of cultivating the consciousness of living peaceful in different beliefs. Through religious education, based on the values of peace, it is expected to awaken the understanding among the followers of religion concerning beliefs and obedience that embodied in daily attitudes, prays, rituals and religious ceremonies.

Although the majority of Indonesian population embraced Islam, there are several other religions also embraced; Christianity, Catholicism, Hinduism, Buddhism and Confucianism are examples of religions that are also embraced by Indonesians. Every religion has its own rules of worship. However, this diversity is not a reason to be divided. As a brother in the same homeland, we must organize the religious community in Indonesia and build this country to be better (Daradjat, 1996).

In Indonesian society, not a few families have different religions either from father or mother lineage. Religious differences between parents and children, brothers and sisters, and other family relationships have often been encountered. Therefore, the religious differences that exist in family relationships need to be well managed in order to have a positive impact on family life. It does not create conflicts and divisions and cracks in the family.

One theory that can be used in assessing the role and function of families in religious education is the theory of Functional Structural. Ritzer (2009) states that the main concepts in this theory are function, dysfunction, latent function, manifest function, and balance (equilibrium). According to this theory, society is a social system made up of interrelated and unified parts of equilibrium. Changes that occur in one part will affect and also bring changes to other parts. The basic assumption is that any structure in a social is functional against another. This indicates that the family structure functionally impacts the formation of a social society. While the theory of

symbolic interactionism, according to Herbert Blumer in Ritzer (2009), reveals that the term symbolic interactionism shows the characteristic nature of human interaction. Interaction within the family provides important meaning in fostering values, including the fostering of peace value. This symbolic interaction can be used to support the educative function in the family that is to provide a good example of behavior.

In addition to the educative function, family also has a religious function that encourages the family and all its members to be faithful religious people and piety to God Almighty. Religious Function within a family is one indicator of a prosperous family. The model of religious education in the family can be done in various ways, namely: 1) A genuine way of life by showing appreciation and religious behavior in the family; 2) Displaying the physical aspect in the form of religious facilities and in the form of social relations between family members and religious institutions.

Religious education in the family can be realized in the form of congregational prayer, *pengajian*, *majelis taklim*, giving advice to children and other family members and other educational efforts. Parents as educators in the family environment, plays an important role to explain to children about how to live peacefully and harmoniously with others who have different beliefs. Parents can provide verbal counsel and provide role model examples of attitudes that reflect the values of peace. *Aqidah*, worship and morals materials related to belief in God, worship, and the interaction with other believers can put themselves in an appropriate position in accordance with religious teachings and maintain good relationships with family. This is important, because a peaceful life in family bond is essential to keep religious differences from being a reason for divisions and cracks in family relationships. Although embracing different religions, but family relationship should be kept well.

3 METHOD

This research is designed using qualitative descriptive research as proposed by Merriam (Creswell, 1994) that with qualitative research the researcher will focus more on the process and focus on meaning and experience and will more physically interact with people, location or institution to observe or record behavior that is in the background research. Thus, this research, according to Sugiyono (2011), puts the researcher as the key instrument; the sampling of data

source is done by purposive and snowball techniques; data collecting technique with triangulation; data analysis is inductive/qualitative; and the qualitative research result is more emphasized on meaning.

Data collection was conducted on July to September 2017; using observation as data collection technique. The observation was conducted to Tionghoa Muslim family which became the object of research. Then, conducting interviews with the family based on the instruments that have been prepared, as well as collecting documentation data. Researchers conducted a qualitative data analysis in accordance with interviews and observations, while presented data descriptively. Data analysis technique is done with three activity flows, which are data reduction, data presentation, and conclusion (Sugiyono, 2006).

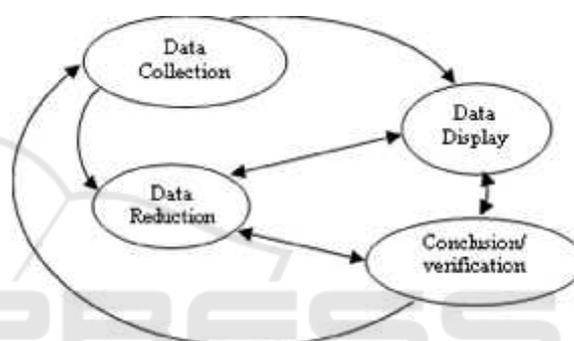


Figure 2: Data analysis technique.

The object of the research is one of the Tionghoa Muslim family in Manado that researcher had selected with the consideration that the family is a family of Chinese descent from Mother's line named Yie Mei Hoa from Yie clan who then embraced Islam.

4 RESULTS AND DISCUSSION

This study attempted to describe one of the Chinese muslim family in Manado, a Chinese family of Mother's lineage who married a Muslim and formed a Muslim family. From the interviews it was revealed that the Chinese family is keeping the family lineage by using the name of the clan in their name and family members. When decided to embrace Islam, the name Yie still attached to the family member of Yie clan, Mrs. Yie Mei Hoa. Her name becomes Yiemoy Fadhilah Lasut and her children also use Yie as their surname to complete their Islamic name. This shows that family bond is not easy to break even with religions diversity existence.

However, the religion shift in Chinese family members, from Buddhism and Confucianism to other religions, creates a gap. This is certainly due to changes in the rituals of worship and the limits caused by religious teachings. Chinese family members who chose to embrace Islam were relatively farther away from the family than other family members who chose Christian and Catholic as their religion. This is because Chinese Muslims are more selective in choosing family activities. They are preserving the purity of aqidah especially in activities related to pray, worship, cultural rituals, etc. However, family relationships still maintained well; family relationships through social activities and religious holidays. This is where the values of peace are implemented by all family members. Mutual respect to each other's beliefs, communicate and strengthen family relationships among religions diversity.

The results of this study also indicate that the internalization of the peace value through religious education is of concern to Chinese Muslim family. Internalization of Peace Value through Religious Education is done in various ways, namely:

- Religious education in the family environment. In addition to religious activities at home, parental advice and parenting are efforts to internalize the value of peace. In addition, there is a visit to a family of Chinese-dominated parents to strengthen kinship ties and join family activities.
- Religious education in the school environment. Family members are trained to socialize with all students from various ethnics and religious backgrounds through school activities both the intra and extracurricular activities. Tadzkir activity is also implemented (one of the activities of Islamic spiritual development) to improve students' understanding of religion. Assisting students who experience calamities and visiting orphanages to train children to care and love helping others regardless of ethnicity and religion.
- An interesting point was obtained from the family whom became the object of this research. Although already Muslim, yet there are children from Islamic Chinese families who are still studying at non-Muslim educational institutions. Besides of the reason for the quality of education, parents also expect their children to be able to socialize with friends of different religions. Learn to respect each other's beliefs through dialogue and interaction.
- Religious education within the community through mosque activities near the residence.

Recitation, Majlis ta'lim, activities with local residents in the community. Chinese families also still participate in Chinese cultural activities such as the Chinese New Year celebrations and Cap Go Meh celebrations.

In social life, Chinese Muslims, have an ideology (religious belief) in which they are strongly hold their belief as a Muslim with certain restriction, especially in matters related to worship. Therefore, internalization efforts through religious education at least include the strengthening of religious understanding that appears in religious education in the family environment either through advice or good example of parents. Subsequently, religious practice is reflected in the activities of worship. After the understanding of religion and worship practices have been implemented, individuals are required to implement the religious values in daily life. This is what according to Hakam (2016) called as counseling that is from the knowledge of value, understanding of value, appreciation of values then accustomed to behave in accordance with the expected value.

The family as the smallest social institution can be a source of value and can apply norms taken from various aspects. Thus, although they have different beliefs but within the family values and religious norms it is possible to interact with other norms such as culture, customs, and rational values (Knitter, 1985).

The formation of a peaceful and tolerant society begins with education and counseling received by individuals in the family. Family is one of the important environment in the formation of society. In addition, a good family environment contributes to the formation of a good and harmonious society. Therefore, role of educational environment such as family is very important in supporting the formation of a peaceful society. Family is an important environment in instilling individual understanding of cultural, ethnic and beliefs diversity. Family environment becomes a forum for fostering mutual respect for differences, so that individuals can become good members of society and appreciate diversity.

This is in accordance with Cillier's view (2002) "...People become firmly grounded in their own religious traditions and through that process gain a willingness to listen and respect the belief of other religions. "In other words, the process of mutual respect for others beliefs is a fundamental thing in establishing a peaceful relationship in diversity. Izzah (2013) says that, dialogue and cooperation between individuals and groups must be developed in any

ideal society, especially in the attempt to build harmonic relationships.

Mutual respect for others belief and stop the discrimination is very important. In Soeharto era as Dawis (2010) says, although the Chinese have been assimilated but still often get racial discrimination. Based on that experience, family must play an important role in peace education values.

Family and society are an important force to build harmony and create a common life within the framework of diversity. Family and society is expected to be a media in teaching religious values through the implementation of values of belief in God by religious ritual worship. In addition, the family and society as well as preserving the ideological and cultural messages to be used as guidelines for Indonesian citizens in the nation and state. This of course requires continuous effort and cooperation from various parties. Thus, the role of all elements of society is urgent in building family and community environment as the power of the nation. Yusuf (2013) explain that:

“No country can hope to establish lasting conditions for peace unless it finds ways of building mutual trust between its citizens through its educational system by promoting mutual understanding, respect, tolerance and dialogue”.

As a country, Indonesia has society diversity and heterogeneity in various aspects. Varied ethnic, religious, racial and linguistic diversity places Indonesia as a country that is rich in cultural values, religious values, and other noble values. As a heterogeneous city, Manado has its own peculiarities by its various citizens diversities especially in tribes and religions, for example, the descendants of Chinese family (Tionghoa) which is in one family has religious diversity. These conditions require an effort to create a peaceful life in a vary society condition. To create a harmonious life in a heterogeneous society, peace is an essential aspect. One of the efforts that can be done is by applying the value of peace in the family. Therefore, internalization peace values through religious education within the family is considered as a very urgent matter.

5 CONCLUSIONS

Based on the description above, it can be concluded several things as follows:

- The relation of Chinese family members who choose to embrace Islam is relatively more distance with their family than with other family members who have another religion. This is

because Chinese Muslims are more protective to the purity of their Islamic faith (aqidah). Nevertheless, interaction with family in social activities and religious holidays still intertwined with mutual respects to each other's beliefs.

- The internalization of the value of peace through religious education in Chinese Muslim family is done through worship, advice and examples of religious values in the family environment, religious education at school, and socialization in community activities.

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